

discrimination. The authors find, however, that most whites who believe in these values find tolerance and egalitarianism to be consonant with them. It is those who favor authoritarian values (emphasizing conformity and obedience) who tend to exhibit intolerance and bigotry.

The Scar of Race is based on data synthesized from two comprehensive, national surveys—the National Election Study and the General Social Survey, both conducted in 1986—with the 1986 Race and Politics Survey of San Francisco Bay Area residents, the nationwide National Race Survey of 1991, and the 1989 Kentucky Survey which covered one county. The consistency of results among all of these surveys support the authors' claims of reliability and validity.

This remarkable book pulls consideration of politics back into the public discourse about race. By clarifying where and to what extent prejudice still lingers in American society, and by showing that such prejudice must be considered separately from attitudes toward governmental policy, Sniderman and Piazza make a crucial contribution to the race and policy discourse. To those who seek to understand prejudice and public policy, and especially to those who hope to act on their understanding, this book will prove invaluable.

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H. Henrietta Stockel. *Women of the Apache Nation: Voices of Truth*. (Reno: University of Nevada Press, 1991) 198 pp., \$24.95.

At a time when books about Native American women need to provide the reader with unromanticized images of strong women in their own right, Stockel's book, *Women of the Apache Nation*, succeeds only partially. The sixty-two page historical introduction and the two shorter introductions to the Mescalero (New Mexico) and Fort Sill (Oklahoma) Apache, while important to situating the women's narratives that follow, are flawed by inaccuracies, overly dependent on secondary sources, and replete with unnecessary references to historical male figures and male relatives. Stockel, for example, incorrectly uses the term "Western Apache" which does not include Mescalero or Fort Sill (cf. Keith Basso, "Western Apache," in *Handbook of North American Indians*. Vol 10. Washington, DC: Smithsonian Institution, 1983, 462-488). The photos enhance the narrative; a map would have been helpful. The writing is personal, but for this reviewer, overly sentimental.

Stockel uses four Apache women to exemplify, in her words, women who “hold their heritage in their hearts” (xviii). The first is Elbys Naiche Hugar, Mescalero, and great granddaughter of Cochise. Her position as Curator of the Mescalero Apache Cultural Center would seemingly position her as a woman with much knowledge to share with the public. Through her story we learn of some of the changes that Apaches have gone through in this century. But we are not provided with an image of Hugar as a woman, a mother, or even a keeper of Apache traditions.

Kathleen Smith Kanseah’s story is quite short. We learn more of her family and of a trip to Fort Sill, than of her. She was a licensed practical nurse who served many Indian communities, but little of this portion of her life is revealed to the reader. We are allowed only a surface glimpse of this resilient and tenacious Mescalero woman.

The chair of the Fort Sill Apache Tribe of Oklahoma, Mildred Imach Cleghorn, is the third woman whose story is incorporated into this book. While we read more of Cleghorn’s own words and her narrative reveals more of her life, it is interrupted by intrusive voices that detract from the strength of this woman’s story.

Ruey Haozous Darrow’s story completes the narrative section of the book. Darrow is an ambitious sixty-three year-old Fort Sill Apache woman who lives in Fort Cobb (Oklahoma) but commutes to her job as an Indian Health Service Laboratory Consultant in Aberdeen (South Dakota). Like Kanseah’s section, it is short, and little is revealed about who this woman is or what lessons other women might learn from her successes.

The strength of Stockel’s work is as a personal account of pieces of Apache life, culture, and history. The women whose stories are included provide interesting perspectives on culture change and women’s roles in the twentieth-century. The two major weaknesses are that the author’s voice is intrusive and that the reader is left wanting more—more of the women’s own words and thoughts, and more of their perspectives on twentieth-century identity and survival. The promise of its subtitle, “Voice of Truth” remains unfulfilled.

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